

# THE KOREA MISSION FIELD



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## SPECIAL ARTICLES:

Foreign Mission Work of the Korean  
Presbyterian Church.

Mission Work of the Korea Church  
(Methodist Episcopal)

J. Z. Moore.

An Upper Room Service  
Jessie B. Marker.

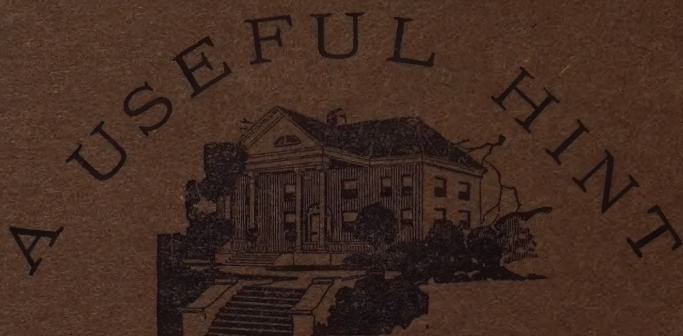
A Korean Missionary sees "China"  
Part I.

Lois Hawks Swinehart.  
Taiku City.

APRIL, 1923.

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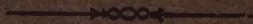
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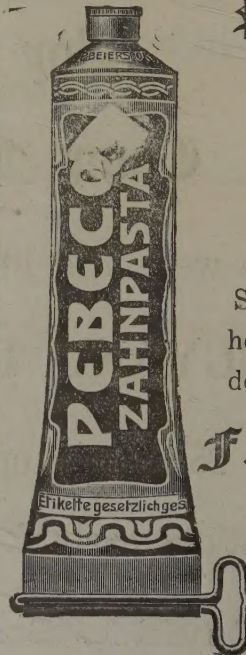
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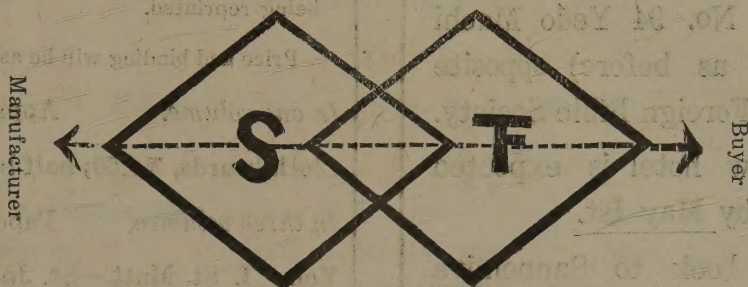
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# THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XIX.

APRIL, 1923

No. 4

## Editorial.

Will The Christian Church Function Today?

VII

NOTHINGS.

**C**REATOR is the most august word in the English language, for to create is to cause something to be where nothing existed before! The weightiest verse in the Bible is the first which brushes aside pantheism, polytheism and every other idolatry as unworthy of notice, with the single sentence, "In the beginning God created the heavens and the earth."

**T**HOUGH God created everything from nothing and all very good, man fell from the good estate by sinning against God and lo! the earth "lying in the evil one, is filled with the habitations of cruelty!" This man's failure, not only demonstrated his inability to rise spiritually without closer touch with deity, but opened wide the door for the Father God to undertake more graciously in his behalf. Robert Ingersoll used to entertain large audiences in denying and ridiculing the ability of the Almighty to make anything from nothing; but the ribald eloquence that fears not God nor regards man, cannot frustrate the grace of God that bringeth salvation! He who changes not announces a new creation, "Behold I make all things new." God's new creation is a marvelous advance over the old one.

**F**IRST and chiefly because it is *in Christ Jesus*; "Created anew in Christ Jesus unto good works, which God hath before ordained that we should walk in them! "Walk in the works? Yes, in order that we may walk in Him who inspires them. God's only begotten Son, who is in the bosom of the Father, hath revealed God as trinity; three in one. The Father plans, the Son executes, while the Holy Spirit applies the redemption purchased by Christ. The entire Godhead functions in the new creation of man.

**S**ECOND, the new creation enables men, "In Him the tribes of Adam boast,

More glories than their father lost!"

Man in the first creation was made in the likeness of God, but in the new he is made partaker of the divine nature. In the old order God manifested Himself in a material temple made with hands after a pattern showed to Moses in the mount; while in the new creation *man* becomes the temple for God's indwelling and is patterned after Jesus Christ, grafted into whom we are made partakers of God's life.

**T**HIRDLY, the new creation transcends the old in glory in that it creates from less than nothing,—from a cipher with the minus sign, i., e., "nothing" with an emphasis. Man alone is "nothing," but a sinner is a man with a trend toward wickedness! It is these wonderful new creations from negative nothing that make them so glorious!



**F**OURTH, the new creation was more costly. The Christ of God in the old creation simply had to speak and he was obeyed; but for us and for our salvation he had to descend from the "all-in-all" to "nothing." Though God he became a man of no reputation. He was despised, rejected, jeered at, tortured, mocked and blasphemed by those for whom he thus provided salvation, till at last his lacerated body found rest in a borrowed grave. *Wherefore* God also hath highly exalted Him because of the "nothing" to which he submitted, and hath presented him for a pattern to all who would live godly.

**O**F all who have followed the Christ pattern, the Apostle Paul was the most successful. This former waster of the Church of God, gloried in being accounted "nothing" by all men, that so Christ might be exalted! He welcomed tribulation. He exulted in being considered as the filth and offscouring of all things unto all men down to date. He was for Christ's sake twice crucified; crucified to the world and the world crucified to him, on which account it was possible for God to use him mightily as an inspirer of faith, hope and love, the conditions of the light of life to myriads!

**T**HE Christian is one who has chosen emptiness of sinful self in order to fulness through Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily, that so we may become complete in him not chiefly for ones own sake but rather for the honor of the Christ who hath chosen him to be his good soldier, and most of all for the glory of Almighty God, in the glorifying of whom we only can achieve our chief end,—“for of Him and to Him and for Him are all things, who God over all blessed forever.”

**T**HE Christian Church is an aggregation of “nothings” who by association with Jesus Christ would be rid of sin in order to God’s infilling of them to overflow, with himself, to the spiritual enrichment of the world.

**A**NY number of ciphers together only amount to nothing, but one cipher placed beside the figure I make the two count ten, i. e., augments it tenfold, and every single cipher annexed augments tenfold; and so one “nothing” “comes to “chase a thousand and two to put ten thousand to flight,” not in themselves but only in Christ!

**N**OT very long ago the Christian sects used to glory in their differences, each quite certain that spirituality would die with them. Later they have come to believe that some good is in all and that, in view of present terrors that walk in darkness and destructions that waste at noonday, all should draw together, if possible in organic but surely in some sort of federal union, and steps are taking to that end. Inasmuch as differences are chiefly, not of doctrine but of “order,” the effecting of union would seem to be easy. Contrariwise it is very difficult. The present most disconcerting feature is the anaconda spirit which shadows the effort which makes, as a rule, each sect more than willing to allow all the rest! When this “order” shall be reversed and all are eager to be swallowed by any because the Master favors that rather than the failure of the project, the problem will be solved. Or, in case that is impracticable, that all shall mutually break ranks and reform on the other side of the wall of division mutually trusting the Father of our Lord Jesus and of us all, to give us such a visible body as shall please Him, we having died to sectarianism in order that henceforth we may live unto God in Jesus Christ our Lord! I am sure God would not fail us but would provide a body in which His church would at once arise not only but shine, her light being come the glory of the Lord having risen upon her. Will the Christian Church function today?



## Foreign Mission Work of the Korean Presbyterian Church.

Since 1907, all of the converts of the four Presbyterian missions in Korea (the Canadians, Australians, Northern and Southern U. S. A.), have been organically united in one self-governing, national church, and all of their extension work has been carried on as a unit. I say "extension work" rather than "Foreign Mission work" because it is extremely hard to draw the line between what is usually called "Home Mission Work" and "Foreign Mission Work" in connection with the Korean church.

September 17, 1907, some forty representative Presbyterian missionaries and forty ordained Korean elders met in Pyengyang and organized the independent Korean church, ordaining seven men as pastors. A thankoffering was gathered from all of the churches of the country at that time, and the first "Foreign Mission" of the Korean church was inaugurated in the Island of Quelpart off the south coast of Korea. It was called a "Foreign Mission" because Quelpart seemed far away and like a foreign country. No protestant worker had ever been there and there were no believers there. Yi Keui Poong, one of the original seven pastors, was chosen to open the work. It is interesting to note that he was one of those who, some twenty years before, had stoned Dr. Moffett when he first opened his work in Pyengyang.

*Women's Work for Women* began down there in 1909 when the women of the Pyengyang Presbytery sent Yi Si, Sun Kwang, there to work with Pastor Yi and his wife. Women's gifts have had a large part in making possible the work in Shantung and Siberia.

This Quelpart work has grown and thrived all of the years since 1907, but, in 1913, after General Assembly had taken up the work in Shantung, Chulla Presbytery took over the work in Quelpart, and since then, perhaps, it should be called a "Home Mission field."

2. In 1909, the second group of Korean pastors was ordained, and, of course, one of the eight went to the "Foreign Field." Pastor Choi Kwan Heul was sent by the Korean Board to open work in Vladivostock. The following year he reported having found and organized 648 Christians of whom 39 were already baptized and 68 were catechumens. The Russian government and church made it very difficult to carry on this work, and at first rigidly limited all preaching to Koreans. Pastor Choi felt that he could better work for his people by joining the Russian church which he did, being reordained as a priest. In 1911, Hamkyung Presbytery took over the work which Choi had been doing, and since then it has also been in a sense "Home Mission work." Since 1920, Dr. Foote has been assigned to work with the churches in Siberia, and, in 1922, those churches were given permission to organize themselves into a separate Presbytery. Even now the Foreign Board of the church has in its annual budget for this work an item of about ₩3,000. Pastor Choi returned to our church in 1919 and has been reinstated.

3. In 1905, Koreans in Hawaii sent letters beseeching the church here to send them a missionary, but, after investigation, it was decided to leave that field to the Methodists, although many of the church leaders felt that the man should be sent.

4. In 1907, a call came from the Korean students in Tokyo, and Pastor Han Suk Jin was sent to organize the work. He spent three months there and brought back so good a report that the next year Elder Pak Yung Il was sent as permanent worker. He was taken sick after few months there and came home and died. During 1911, the place was not supplied. In 1912, Elder Yim Chong Soon was sent, but at that time the two Methodist



missions asked for a share in the work and urged that a pastor rather than an Elder be sent. Elder Yim was recalled and Pastor Choo Kong Sam sent. Since that time, the work has been carried on as a joint project of the Presbyterian and Methodist churches under a union committee of six. In Tokyo the work is managed by a Business Committee of five of which the Pastor is Chairman. Methodist and Presbyterian pastors alternate with terms of two or three years each. They minister mostly to Koreans but also to Japanese.

5. In 1921, South Kyung Sang Presbytery was ordered to open work for the Koreans around Kobe, Kioto, Osaka, etc., and on March 1, 1922, Pastor Kim Ee Kon was sent. Last fall it was found too great a burden for the Presbytery to carry, and they have asked that the Korean Federal Council take it over. Pastor Kim is still in Kobe and doing the work but under great financial difficulties.

6. There are several hundreds of Koreans in Shanghai and for years, beginning back as far as 1912, they have been asking the Assembly to send them a pastor, and help for their parochial school there. Because of the various political activities that were centering in Shanghai, it was felt unwise to do anything. In 1922, however, the situation having cleared, a pastor was sent and is in the work there under the Assembly's Board.

7. Work for the Japanese in Korea was begun by missionaries of the Northern Presbyterian Mission in 1892 and from that time until 1907, most of the time there was at least one Japanese pastor supported by the personal voluntary subscriptions of all the Presbyterian missionaries in the country. In 1907, Mr. and Mrs. Curtis came from the Japan mission to help in this work, their expenses outside of salary being carried by the missions in Korea. In 1915, the Japanese Presbytery of Korea was founded and all of this work was turned over to them in connection with the Foreign Board of their church.

8. Work for the Chinese in Korea was

carried on sporadically from 1902 till 1912, occasional colporters coming from China and Chinese scriptures being sold. In 1912, when Mrs. Deming took up the work, the Presbyterian Council began paying ₩100 or more per year, raised by personal gifts, to the work. She has associated with herself a committee composed half of Methodists and half of Presbyterians, and the various Presbyterian missions are now paying in the neighborhood of ₩750 per year. Although the missions help thus financially and the committee members by advice, all credit for the able management and success of this work is due to Mrs. Deming.

9. From 1910, North Pyeng An Presbytery has worked across the border in West Manchuria and North Ham Kyung Presbytery began soon after that to work across the border in North Manchuria. The pioneer work in each of those fields was financed by the Presbyteries doing the work. Now two full independent Presbyteries have been set up in these two districts, making with the Siberia Presbytery three outside of Korea proper. (There are 16 in Korea.) West Manchuria Presbytery is still assisted to some extent by the home Presbytery, yet at a recent class in Hingking, that new Presbytery assumed for a second year the support of three evangelists to work 300 miles north in the province of Kirin. In a single offering at that class ₩200 was paid in for this Kirin work, and these same people brought in ₩500 in cash to be devoted to the Foreign Mission Work of the Korean Church in Shantung.

In Manchuria, as elsewhere, it is difficult to keep Home Missions and Foreign Missions apart, for, as a pioneer church gets itself established in a wholly untouched field, its people begin reaching out themselves to evangelize the "regions beyond." Already there are Presbyterian churches all through Kirin province and up into the heart of Siberia. One nestles in a pocket by itself far over on the other side of Lake Baikal. The budget of the Foreign Board of the church this year is ₩28,000, but this does not include any of the



financing of Japan, Quelpart, West or North Manchuria, and only a part of Shanghai and Siberia. With them included, the total would easily be doubled.

10. The last enterprise, the church's greatest pride, is the real unquestioned "Foreign Mission Work" carried on in the Chinese language, wholly for the Chinese by the missionaries sent to Laiyang City in Shantung Province, China. This mission was opened in 1912 by a second thank-offering in memory of the General Assembly of Chosen. There are four pastors there and a Korean modern-educated doctor. They have charge of a territory sixty *li* square with some twenty churches and six day schools. No white man has anything to do with the work. Korea methods are being

used and self-support insisted upon. The American missionaries in other parts of Shantung have been enthusiastic in their praise of what is being done. Dwellings have been erected and a hospital and the whole work is as solid as that of any missionaries' anywhere. The work is connected ecclesiastically with Shantung Synod, but is wholly in the hands of the Koreans as to policy and fulfilment. In 1912 only a small territory was given them, but, in 1921, so well had their work approved itself, the Synod gladly widened their borders.

North, northeast, east, south and now west and southwest the church has sent its workers, and, in every place, they are redeeming themselves as His "Chosen" people.

## Mission Work of the Korea Church, Methodist Episcopal.

J. Z. Moore.

In the Minutes of the Korea Annual Conference of the Methodist Episcopal church for 1909 occur for the first time the list of officers and Constitution of the Missionary Society. At this time it was a Home Missionary Society only. However the Society soon became both Home and Foreign and as such exists and is actively at work until this time. Even before the formal organization the Korean church was doing missionary work. In the Minutes of 1910 there appears the appointment of a Korean to Manchuria for missionary work among the Chinese.

At the time of the conspiracy trials in Korea this missionary was arrested and brought back to Korea. No one was appointed in his place and the work was discontinued. The fidelity of this man's beautiful christian life made a deep impression on both foreign missionaries and Chinese and we still hear echoes of the results of his work. Hence not only was the work done not lost work but the sacrifice of this brother kept alive in the heart of the

Korean church the passion for missions without which any christian church will soon die.

Even without a definite object before them the annual offerings for missions were taken in some sections of the Korean church and for a few years these offerings were used in various ways. At times the money was used to support Home Missionaries. These men labored in the most difficult parts of the home field. In some sections where they labored there are now strong churches. Grants were made to assist with the union work for Koreans in Tokyo and other parts of Japan proper. If I mistake not amounts were appropriated to assist with the Chinese work in Korea. For these and other purposes the missionary offering was taken every year.

The Korean church felt, however, and rightly so, that they had no adequate outlet for the missionary spirit of the Christians. Hence in the year 1917 investigations were conducted as to the opportunities of opening work among the many thousands of Koreans



in Manchuria and Siberia. The field being both needy and inviting, in the year 1918 a missionary was appointed. The full support of the work was taken by the Korean church. Not only this, they also cared for the investigation with exception of the travel expenses of the American missionary who made trips into the field.

With the opening of this work a new interest in missionary effort came into the Korean church. Offerings were not only more general throughout the entire church, but the amounts increased beyond the hopes of the most enthusiastic. From that time till this year the entire work has been supported by the Korean church. The total receipts last year including special gifts for Bible women and other special objects was just about four thousand yen.

Our field of labor is in the north-west part of Manchuria—from the city of Mukden on the south, through Harbin to Hallaso on the west and to Hailim on the east. At the last annual conference there were thirteen groups with four church buildings. There was a total of 205 members and 252 enrolled seekers. There were five organized Sunday schools with some 250 pupils, also four day schools with 105 pupils. The church in Manchuria gave for pastoral support yen 200 and for all purposes, for church and school yen 2,407.

Since conference time the Methodist Episcopal Church, South, has turned over to our church a large section centering in Kirin. This has almost doubled our field and has about doubled the total results as well as the total responsibility. Just how this added burden is to be met we are not quite sure but if each church member in Korea gives forty sen per year for missions the whole burden can be carried. All are pledged to give twenty sen or over and some places have already met the full forty sen. This whole movement has captured the imagination of the church and as never before the annual day for the missionary offering was a day of blessing and enthusiasm. Now missionary societies are

being formed in the local churches and next year we hope to set aside one Sunday in each month in all the Sunday schools as Missionary Sunday with the offering for this work.

Jesus said, "If any man would follow me let him deny himself and take up his cross and come after me." As with all such work this has called for sacrifice. The most outstanding perhaps is that of Brother Chai Hak Kyu. He had charge of our church near the Chosen Christian College. Hearing we were sending more men about the first of this year he applied to go. In January he left Korea for a point some 200 li east of Kirin. With his wife and two little children he made the long journey, the last part in a Chinese cart. They suffered not a little on this last part of the journey and at one point were forced to hide from Chinese bandits. Having reached their destination, on the first day of February, they heard the bandits would be in town that night. As usual the some hundred Chinese soldiers who were in the town left just as the bandits were coming. The Koreans in that place all gathered in one house. The bandits came shooting and demanding money. The Koreans gave what they had. Then they demanded that Brother Chai come outside the house. They beat him and demanded money. Not being able to find more they shot off their guns again and departed. Brother Chai went into the house to find his wife collapsed on the floor. He thought she was frightened. The little four year girl came to her, she spoke to the girl and died. On examination they found she had been shot. The next day they buried her in the far cold north-land and the father started for Kirin with the little girl and her four-months-old sister. To keep the little one from starving to death Brother Chai would masticate the rice then instead of swallowing it put it in the baby's mouth. At Kirin he secured some milk and came on to Pyeng Yang. It was at the time of our city Bible classes and revival. He arrived one cold night with these two motherless babies wrapped in a great bundle. The story was



told at our churches and the babies soon found good homes and plenty of money was given for a year's support. We asked Chai as to the future. He said, I came only that my children might be cared for. I am ready to return even though they shoot me." Never have

I seen a man more broken up by the loss of a dear one, and never a Christian more firm or heroic in his faith. I told him it was for Christ and His Kingdom she had given her life and that comforted him.

## Adjustments Made by Missionary Children.

(Introduction for both Articles.)

Last fall when a group of missionaries' children, who themselves had returned as missionaries, were gathered together, the conversation turned to the adjustments which missionaries' children have to make when first leaving their childhood homes they go to the States or Canada to attend school. Varied are the experiences—some humorous, some sad some pathetic, according to the disposition and character of the child and the circumstances in which it finds itself. It is indeed difficult to write upon this subject. While the life of the missionary son or daughter may have been clouded for a while during this period of adjustment, the majority have successfully passed through it and become not only all-around, men and women, but leaders of the student body in that which stood for the highest and best in the school. The object of this writing is to bring to the attention of the parents and friends some of these adjustments and how the son or daughter can be helped more quickly to feel his or her full and rightful place in the new surroundings. After having been in America some years I met a young woman who had never before met a missionary child. "Why, you are just like the rest of us—you're NOT different!", she said. I wonder what she expected? So we get it both ways. They expect us to be different and if we are not, they seem surprised.

### (First Article)

BY A DAUGHTER.

When the girl or boy goes home to Canada or the States, they find a natural barrier between them and the young people there. They do not have their point of view, they do not know or may not care for the things they talk about or they may not be able to play their games the way they do or enter into the things they do. A few years ago, not only the girls but even the boys often felt there was something different about their dress from those of their schoolmates and it may have been sometime before they realized that their clothes were not in style. But fortunately folks on the mission field are now able to follow the styles much more easily than they were in the earlier years. Wise is the mother who gives her daughter enough opportunity to choose the material and style of her clothes and thus develops in her good taste and practical ideals. The girl who has learned to sew before leaving her home will not find that it is such a problem to keep in style. She will be able to copy many clever tricks in dressmaking that her pocketbook cannot possibly touch. The boy who is handy with his tools will not only be able to win friends through the help he can give, but may be able to earn needed cash.

Some young folks when they find they do not understand or feel at home in their new surroundings will draw themselves further away by associating only with other missionary



children or spending a great deal of time reading. Fortunately this is not true of the majority. It is natural for missionaries' children to be drawn together and is as it should be because of the interests they have in common and which they feel the children at home do not understand. But it will have a narrowing effect if they do not after a time cultivate the friendship of other children. Missionaries' children enter school at home with a much broader interest and personal experience that the children there have had. It is therefore natural that there should be a tendency to draw comparisons or criticisms on either side. I have heard our girls make the remark of girls they met, "But they don't talk about anything but themselves." If before children leave home the parents and teachers would help them to seek for the virtues they will find in those with whom they associate and forget criticism it will help them to overcome the feeling of separation which the missionaries' child has when first at school. If the children can only be unrelenting and severe with themselves in striving to reach the mark of perfect manhood and womanhood they will learn to be tolerant, generous and very gentle in their regard for the faults of others.

It is indeed a sacrifice for the parents on the mission field to have to send children so far away to school while as young as 14 or 15, but I believe it is for their good. I am often reminded of one dear mother who said, "They will not go far from the right path; the prayers of their parents and their early christian training will hold them." And I have never known it to fail. We can't possibly give a rule for every problem, but we can instil in their minds the great principles of life which will guide them. We can give them high ideals and worthy ambitions and help them to put God first of all in their lives, not only in an ethical way but in their practical, everyday living. Even before leaving home, I would suggest giving them as much chance to make choices as possible. Make opportunities for them to really think questions through for themselves,

it will not only be easier for them to decide questions later on, but in the training they will have had their parents' guiding counsel as to the principles they are to choose.

Missionary children have many advantages, to be sure, but I will only mention two. They have initiative,—some times a great deal and often we hear that it is the missionary youngsters who are the leaders in school pranks. Why should they not have this initiative? They come by it rightly and what it needs is sympathetic and wise guiding. In the early days when God called the parents of these young folks to go forth to unknown countries, it took real courage and a certain spirit of adventure to answer that call, and "their children are blessed with a double dose", as one once remarked. It is this same initiative with the other quality, self reliance, which makes so many of them leaders. The matron of a dormitory in which there were a number of missionary girls once said, "They never seem to need advice or have problems that bother them." It was the good lady's shortsightedness rather than that the girls lacked very real problems. What would the son and daughter ever do without the dear friends and relatives in America who by their sympathy and kindness make it easier for them to bear the separation from their parents. Yet they often feel these friends though very sympathetic cannot help them in many of their problems because they do not have the whole point of view i. e. of our parents being so far away and how they might consider the question, finances that may be involved, certain standards that must be kept in mind and so on. So it is indeed important to develop judgment with which the child can decide many of his problems for himself. The children in the homeland have an opportunity to develop along this line earlier than the children on the mission field because of their associations with many other children, and their opportunity to spend their time and money in different ways such as the children here do not have.



Let us give our children out here all the opportunity we can to develop socially, to be at ease in social gatherings, to develop conversational abilities, to be cheerful and see the humorous side of difficulties, to be gracious, not because we want them to be ahead of the children at home but because there is so much more expected of the missionary child when he goes home. I can truly wish for each child that its father and mother may be able to plan their furloughs so that they can be at home and if possible keeping house during the first year in the home, country. Then there will be the opportunity to meet schoolmates, and get used to new surroundings and new ways of doing things, and always there will be home and parents to come back to and an opportunity to talk over and get straightened out the problems that are disturbing. The boy or girl will be much better equipped to paddle his or her own canoe the next year.

## Second Article.

BY A SON

It is easier to write specifically of one's own experiences than to generalize about a class. Being raised in the Orient the path of least resistance is tempting—nay, convincing.

He was big, to be accurate, lean and lanky, could take care of babies better than an amah, felt quite at ease in the presence of adults, but simply did not know what to do when thrown in the company of boys of his own age. Girls were an unknown quantity. It was not a question of not *knowing* how to act around girls, he had never had a real tryout.

He was brought up in a moderately strict home, had been taught to be seen and not heard, was thoroughly imbued with high ideals, and had been well drilled in the choice art of discrimination. This latter was what ultimately saved the day in the earlier readjusting process.

Shortly before his sixteenth birthday he landed in the States and immediately found himself among a host of very interesting and interested feminine cousins. Blood still surges

to his face in retrospection of those days. How could he know that walking down the sidewalk had to be done with discrimination, that there was an "inside" and an "outside"? There were only roads in Korea. How could he know that even a slight "bag" in the knees of his recently acquired trousers was considered as an unpardonable sin? How could he know the importance attached to preceding a young lady out of a street car or an automobile, and the utter boorishness of not gently touching her elbow as she descended. He had been taught that the important thing in life is considerateness, unselfishness, humility and all things that go to make up character. He had not been told, or at least told with enough emphasis to make an impression, that an overwhelming majority of the world's population, though quite willing to concede the importance of character, yet make "living up to conventions" their primary mode of rating their fellow men. The failure to comprehend this caused him some of the severest experiences that he has ever been called on to meet, and this attitude of early years still has a lingering hold.

He was soon put into a large eastern academy. The average boy in the school, though not from homes of great culture, yet possessed certain rugged qualities of character, probably more so than in the average school. Our friend went there with great anticipation and eager hope of becoming a real American. But he was immediately confronted with unexpected problems. In the first place they *expected* him to be different! "What light hair you have!" "What good English you speak!" "Why! You don't have slant eyes at all." They were so obsessed with the idea that one raised on the foreign field must be different and peculiar that even disillusionment in some of these more apparent things did not overcome the difficulties.

The trouble was that there was some truth in the accusation. The truth presented another problem. It lay in the fact that he talked with different vocabulary from the American



boy. He talked about nations and their problems and how to lead and help people, all the questions that mature men indulge in. What did he care about the latest divorce scandal—Babe Ruth's last home run or the hundred and one subjects, some innocent, some good, but all dear to the heart of the American boy?

Again, here was a boy who seemed like a real decent chap. He was interested in religious things, and seemed interested in our friend and the work of his missionary parents. Unexpectedly there is provoked from this newly-found friend's mouth the expletive, "DARN". Sin of all sins! How could he combine that with real religious sincerity? "Darn" in our friend's mind was just one shade less than profanity, and his instinct was to immediately withdraw from such environment. So it was with nearly all the boys; they had many admirable qualities, but almost without exception some counter quality that made them undesirable as associates in his eyes. In a protected environment he had been trained to a high plain of living, but because of the lack of earlier associates had become supersensitive to his surroundings.

Unfortunately for the hero of this tale, he had fellow-sufferers in the same school. None of the above-mentioned obstacles was insurmountable; but just as the repeated touch on the horn of the snail will force him to retire within his protecting wall, so also these various circumstances drove him to the exclusive companionship of other mission children. The result was that at the end of his three year's course in that school, he might

just as well not have come as far as the life of the school was concerned. He was merely a name on the roll-books; he had contributed nothing to the school and in return had received very little.

The *purpose* of this article in sketchily presenting the problem is thus completed. The *story* however is not but can very briefly be told. That summer the boy's aunt wrote to his father that inasmuch as he showed no signs of leadership or initiative, that a college education would be wasted and he had better be taken out of school and put to work. The father knew his son better than did his aunt. He wisely sent the letter to the boy and the son had enough insight to see his mistakes.

He entered college determined to cut loose from all former associations. He determined not to leave America until he knew the American boy and could stand shoulder to shoulder with him on any question. By the end of his college course he had so far justified his father's faith in him that his record as a leader in all branches of school activities compared favorably with any in his class.

The writer is keenly conscious that personality, and the isolation of early childhood entered into the making of many of his problems more difficult. He believes that they are ones, however, that every child going to the States from a foreign land has to face in a greater or less degree, and that a realization of them by the parents will materially assist in preparing the children for the great event. In this hope has this very personal reminiscence been attempted.





## An Upper Room Service.

JESSIE B. MARKER.

December eighteen to twenty-one, nineteen hundred and twenty-two, marks a special period in the experience of the preachers and Bible women of the Seoul District of the Methodist Episcopal Church, at which time they were meeting in retreat in the Pierson Memorial Bible School Building. There was one preacher among them whose favorite hymn, sung so many times during the meeting, was "Hover o'er me Holy Spirit" and from the opening of the meeting until its close there was a hovering o'er, a consciousness of an unseen presence surcharging the atmosphere in that room. Because of this, heads were bowed during much of the time the preachers were expounding the Scripture, each apparently oblivious of the presence of others, intent upon presenting himself before the throne that he might get a vision of the needs of his own heart.

There had been a spirit of expectancy on the part of some concerning this gathering and in order that their minds might not be disturbed about material things, their sleeping rooms, and those used for the general meeting and rooms for private prayer during the rest periods, were kept well heated, and nourishing food was either provided or furnished them at a very moderate price. In addition to this before this meeting opened there had been a prayer preparation in the hearts of some people that insured the leadership of one who never disappoints those who seek Him with their whole hearts. They called it the upper room and like the disciples at Jerusalem they waited in this quiet place willing to be obedient to the promptings of the Holy Spirit, to lose all their own desires in finding the answer to the question, "What dost thou require of me?"

The meetings were conducted by Dr. Noble, the district superintendent, and by six of the preachers from the district, each having an

hour period, ten minutes of which was devoted to preaching and the remainder of the time to prayer. It was very noticeable that there was no opposition in the room. One man did confess that he did not feel the need of the meeting as far as he was concerned and one Bible woman stayed away the first day because she did not want to come, but as soon as they got into the atmosphere of that room, they yielded their hearts, confessing their sin at grieving Him.

The preachers were able to present the Scripture with power because before they began they confessed their own sins and weaknesses. The lesson for the four days taken from the respective books or chapters of Matt. 5—12, John's Gospel, Acts, Rom. 8th chap., Gala. and I. John were quick and powerfull, sharper than any two-edged sword piercing even to the dividing asunder of the soul and spirit and of the joints and marrow and were a discerners of the thoughts and intents of the hearts of those present. As they dwelt on the theme, heart broken for the sins of the world, a Savior suffering on the cross for me, a vision obtained of that cross by one who next to the Lord himself literally died that he might present the message of the cross to sin-stricken men; they got a vision of their own hearts and a hunger for the souls of men, crying out in confession and contrition for their failures, and begging him that he would pour out a blessing on that room that would overflow not only to each individual preacher's church but to the poorest and weakest little group on the whole district.

In the measure in which it was revealed to them they made confession either in prayer or testimony of the things in their lives that stood in the way of the larger service they were seeking.

One of them who was among the six preachers who presented the daily messages,



told how on the first day he felt quite self-sufficient when he had been asked to preach; but as we saw him lose that sufficiency under the influence of the Spirit while praying and crying before God, confessing to his standing in the pulpit to preach and pray in his own strength, and to the bitterness in his heart towards the district superintendent because he was sent to a little church when he came out of prison, as he yielded himself we saw him wonderfully broken in spirit and his voice in prayer which had been very loud at first, was mellowed and softened until you would not recognize him. When a dear brother who sat in front of him and who was rejoicing over the victory in this life for which he had been praying—when he got up and took the hand of this brother and said, "Forgive me, I did not like you because you were proud, I love you now," and when he said another time, "Forgive me I did not love you because you were stubborn," without one word of resentment he forgave him, rejoicing and giving glory to God. When the Bible woman from his church got up and said that she was so angry when he was appointed to her church that she did all in her power to get another position, and that she had said many unkind things about him, he said, "Let us pray" and thanked the Lord on his knees for all the blessings that had come to both him and her, praying that they might both be enabled to do a great work in their church for the Master and to find new workers in that church where there were so few willing to serve him. The victory in this one life alone seemed to have paid for the meeting.

A willingness to go all the way with Him was manifested in the hearts of two or three who were sent at Conference to very hard places. One man said the people in his churches were so weak and ignorant there were no workers at all and on the whole he was so heartily discouraged that he had no joy in his soul. He went around the house looking so gloomy that his wife put him to shame by telling him that he should not

act that way, but should make the best of the situation. He said that he had gotten a vision in this meeting that was taking him back to those people determined to lead them to the Master and to find joy in his service among them. The Bible woman from that same place confessed that she had decided to stay in that hard place only till April and that perhaps she was going to do something else after that. She had so nearly lost all her religion because she was not eligible to becoming a local preacher that she almost gave up altogether, but He had taken hold of her and had made her see her sinful heart and she was going back to work for Him in the place from which she had wanted to run away.

The question of salary was brought up more than once in this meeting. One preacher told of the promise of a larger salary from last conference time, and then a second time of less than the first promise but still an increase but said up to this present time he was receiving the same. He said with tears in his eyes that it was hard for they could not make ends meet but that he was willing to commit it all to God.

A Bible woman told how on account of poor health she had been obliged to give up her work and go to sewing to make a living. She got better after a few years and continued at sewing because she could make more money at it. But all the time she felt the call to go back to the work of the church again. She finally went back somewhat against her will but no place suited her. She went from this place to that where her friends directed her but she was constantly kicking against the pricks. Finally she reached the Seoul district in her wanderings and if you could have heard all the objections she raised to the place where she was sent you would not have thought it strange that she had a good many things to tell. She poured it all out crying as she talked convincing those who knew her that she meant it when she said that she would go and work for that small salary and that she would commit all her worries Him.



There was one old saint of God in the meeting who seemed to be equal to every emergency that arose. He was a self-appointed leader but is such a holy man that none could object to him. If at any time there was undue excitement he would start up a hymn, if any brother was having an especially hard time telling of his failure, he would say, "We are all like that brother" or he would pray the Lord to strengthen and comfort them as they talked, and if anyone had realized his sins and told them something that he thought was much to the point, he would say, "Thank the Lord for that victory." It never seemed to disturb the brethren to have him take this part in the meeting for they knew his life. But he told them how very nearly he came to losing out when he was asked just after he came out of prison to go to a little place far out in the country. He did not want to go for many reasons and he hastened and got ready just as fast as he could, putting his old mother in a rikiska and sending her off, and getting all his household effects on the way as quickly as possible, lest he should not obey the Spirit.

He said when he reached his appointment and everything was so much better than he had anticipated and the air in the country was so good for him in his weakened condition, that he thanked God he was there. Then he delivered his mind on the subject of any preacher daring to protest against the appointment of the conference saying to them "If we are not willing to go where we are sent we are not worthy to be used of Him."

There was a diversity of testimonies, and not one in the room whose heart was not warmed, and scarcely any who did not seem to make a full confession.

The most beautiful thing in the whole meeting was to see the working out of that verse upon which one preacher dwelt so much, Gal. 5:22. "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

This is way they talked about love. They had an overwhelming conviction that they had

not loved their own families enough, their wives, their brothers and sisters, their unchristian relatives. They had not loved the souls of men enough. It had not been the burden to them that it should have been about the hundreds and thousands and millions out in the throes of sin; and if you could have been in that one afternoon meeting and heard them crying on their faces before God, and listened to one of the leading preachers as he said with breaking heart that he had failed because he had not loved like Jesus did, you would have known that a wonderful work was being done in their midst.

There was born a broader sympathy for one another as a result of this meeting. One brother who had been sent from a large church to small churches, whose salary was much decreased, who has a family of six and three boys in school told of how hard it had been for him. They knew of the struggle he had before he went but did not know later on and they all cried as they listened to his story. One of them said "Let us pray" and as he poured out his soul telling how he had not even thought of this brother since conference, he had not prayed for him once, he asked God to make him more sympathetic toward those in less favorable circumstances than he. As one and another told of the things they individually had to meet, there grew up among them a great bond of sympathy which we believe will be permanent.

The last afternoon when one of preachers was asked instead of preaching to give his testimony he said "Let up pray." Such a prayer as he made as he stood before us, and while he was still crying, he began speaking by saying, "I have been so selfish. I have not been willing to give up the workers in my church to help any of the weaker churches. From now on I am willing for them to go anywhere to help and I will also go and do any thing I can to help those who need me."

He said that from now on there were certain things that he could not forget.



(1) We are weak but he can take hold of us and use us.

(2) We are the cause of his cross.

(3) We must all appear before the judgment seat to receive the things done in the body whether they be good or bad.

(4) We may know that our labor is not in vain in the Lord.

This was truly a wonderful meeting. It was

surely most fitting that these who had been drawn so close to him should desire to perfect the offering they were making to him by commemorating the Lord's Supper. There was in the hearts of those in that room, obedience, sympathy, love, fellowship and a wonderful measure of the peace of God that passeth all understanding.

## A Korean Missionary sees China.

LOIS HAWKS SWINEHART.

### Part I.

The lace industry in Korea had been well established, but after three years new patterns were needed sorely. A friend of the Northern Presbyterian Mission wrote me that she had some very superior ones, but that I should have to come to Yih sien to learn how to make them, and to study threads, etc. I determined to make this long trip but I did not tell the Captain so for a number of reasons.

It began in this way. The Captain had been ordered by the mission physicians to go to Peking for a long period of rest, and I went with him. Seven days we spent in that marvelous old city, four of them for me, were taken up in a hospital experience in the Rockefeller Hospital, an institution that is one of the wonders of the world. One morning I faced the Captain. "The time has come," I said to him, "to talk of many things." I know you will storm, but I have decided that I am going down to mid-China." Tiny quakes thrilled down my spine and uncomfortable misgiving settled in my knees, as I realized that I should have to explain to my huge husband that Yih sien was miles and miles south of where it had seemed to be on the map that I had consulted before leaving Korea. It had looked to be somewhere in Shantung, about three inches south of Tientsin, but maps are deceitful things, and after having spent twenty four hours going from Mukden, Manchuria, to

Peking, I had begun to realize something of the vast distances of the Celestial Empire.

He glared at the time-table, then looked severely at me through his celluloid rims. "Do you know that Yih sien is as far from Peking in time as New York is from Chicago? I can't go with you, and you are not going alone down into mid-China. That country is overrun with bandits, and I'm not taking any chances."

The argument was all onesided, and I turned and sat down upon a seat in that waiting-room of Cook's Tourist Bureau to gather my scattered wits. I was perfectly certain that I was going to Yih sien, but the way looked a bit obscure at that moment. Suddenly I thought of a new tack.

"There was a perfectly charming woman in the hospital—a member of our mission in Hsuchowfu, and she is going home to-morrow morning, leaving from Tientsin where she is now staying. Yih sien is only a few hours from Hsuchowfu, and I can join her in Tientsin, go home with her, and she can teach me to pronounce Yih sien on the way down, then I am sure with the aid of a time-table I can find my way to Yih sien."

The hudge one growled as bit, and turned to consult with the fair haired Cook's agent. After minutes of suspense, the ultimatum was delivered.

You may make this wild trip upon these



conditions only. You are to join that friend in Tientsin, and go with her to Hsuehowfu. Then upon your return some man from that station must put you upon the train for Lencheng, and from there you will be personally conducted to Tsauchaoung, where you change cars for Yih sien. I shall wire explicit instructions to your friend in this place, for it is no joke that you are going directly into the bandit country. You will be more than helpless without a word of the language."

The strain was lifted, I wanted to hug the Captain and the nice fair haired agent on the spot. This trip would mean new and better lace patterns for my poor women and my school girls, and oh joy, it might mean a three-fold extension of the lace industry in Korea.

Bandits had no terrors for me that morning.

Very firmly I was told to stay in that sleeping car compartment until Tientsin was reached, and then I was to be taken in charge by the Chinese speaking missionary. I promised anything, and waved a happy goodbye to the only man on that railway platform in Peking, and vowed I'd stay by the schedule, and he agreed to meet me in Tientsin exactly one week from that day.

That T. & P. (Tientsin & Pukow) railway compartment car contained besides myself and suit case, one Chinese grandmother, her daughter-in-law, three daughters, and several of their children. Bags, boxes, and straw baskets were packed between, around, under and over us, to prevent friction, and serve as a barricade, in case of a flying wedge by bandits. It was much like traveling parcels post!

Thus comfortably stowed away we jogged along until Tientsin was reached. At this station no American woman boarded the train, because there was no American woman there.

I was headed for east central China alone, and without the language. Sight seeing was impracticable because of the wedged in baggage, and we were packed in so tight that I could not get out to go to the dining car, and probably should have starved to death if the

kind hearted Chinese women had not handed me out bon bons in the shape of candied and varnished crab-apples, dried persimmons, and withered dates.

Night settled down and a slant eyed Chinese porter unpacked us one at a time, and made up the berths, then stuffed us in among the bags and boxes and baskets once more. All of this was accomplished with a tremendous amount of useless conversation, jangling, and wasted language. I couldn't speak a word, and couldn't understand a word of what they were saying. That dear, little old Chinese grandmother curled up in her berth, clothes, cap and all on, and went to sleep. The others smoked cigarettes until the lights went out, then subsided for the night.

That precious schedule and my punched ticket were all I had to guide me upon that pathless sea, and I hugged them to me tight. I wanted to cry, for I was lonesome and cold, and miserable; and could not understand why that lovely American missionary had missed the train. The long night dragged. The stations were not far apart, but the queer noises, and cries, and the wails of children and beggars struck coldly into my heart. But I knew I was going to learn how to make better lace, and further—the invisible Friend was with me, and that was quite enough. Toward morning I fell asleep, and was startled to hear my name called from the vestibule. I sprang up, and there was a great good missionary in the doorway, reaching for my suit case, and giving me a hearty welcome to Hsuehowfu. It was Dr. McFadyen. And the angel Gabriel will never look any better to me than he did that chill morning in that strange Chinese sleeper.

I was a bit dazed, and my hat was at an unfashionable angle when I was rushed to the platform to meet in the gray dawn two magnificently good looking American men, traveling from Nanking to a meeting of Presbytery held in some unpronounceable heathen city of that district. It was humiliating, but



not as discomfiting, perhaps, as a bandit raid would have been.

As the train pulled out I fancied I could hear the sigh of relief that filled that compartment, as my fellow travelers bulged over into the space I had been squeezed into.

It took sometime for me to resume my natural shape. A elastic anatomy is an asset in the Orient.

Dr. McFadyn had ordered rickshaws, and without waiting for any formalities we started for the mission compound. The age old streets of Hsuehfu were paved with huge blocks of stone along in the middle ages, and no one has given them any attention since. Millions of sandaled feet, thousands of wheelbarrows, carts, donkeys, ponies, bulls and rickshaws have plodded over the rough uneven edges, until they are worn to the shape of a river bed, and are infinitely harder to travel over than a log yard, or a corduroy road.

Hsuehfu is one of the oldest cities of China, and that is about all it has to advertise. As we bumped along over the cobblestones, bruising our elbows black, we passed a high wall bristling at the top with broken glass set in cement. "That's the stronghold of Chang Hsueh—his castle" shouted Dr. McFadyn from his rickshaw. He pronounced this name exactly like "John Schwin," and it was sometime before I learned that this was the name of a famous bandit chief, who took the side of the deposed Emperor, and led his forces against the republic. Much of the Chinese language isn't pronounced as it is spelled.

Human life was astir in those early hours. Water carriers with balanced oil tins at the end of long poles were pushing a way among donkey drivers, cabbage and lettuce peddlars, and cloth merchants. With a bump and a flourish we drew up to the gate of the mission compound. The rickshaw coolies set up a yell, and the great gate in the stone wall flew open. Ah, a bit of America met our eyes. To the right was a home, frankly modeled after those we were familiar with in God's country.

Mrs. McFadyn and the little American McFadyns gave me a hearty welcome, and I entered that home with a "Thank God for the men and women who put this haven here in the midst of this foreign bedlam." Nothing ever tasted so good as the breakfast that morning. The coffee was ambrosia, and the biscuits light as down.

After a week in China, visiting temples, palaces, shops—treading malodorous alleyways, jostling among coolies, merchants, fishermen, and dodging the high power cars of the nobility, it was like treading the streets of the New Jerusalem to walk among the schools and chapels, hospitals and homes of that quiet, orderly compound, set in the midst of the activities of that foul city.

Sixty Chinese girls in trousers and padded coats were being drilled in calisthenics as we entered the orderly grounds. They were a robust, healthy set, but naturally this Korean missionary said deep down in her heart, "Our girls of Korea are very much prettier, and the national costume far more graceful."

The old stone buildings of the school are inadequate to the purposes of the school, and I longed for the power to picture the needs of that school and the consecrated American girl who is giving her life to this work, in words that would burn into the heart of some man at home who is studying the advantages of a higher priced automobile he is planning to buy with money God Almighty entrusted to him.

The wind from the vast plains of North China were blowing a gale that day, and germ-laden dirt swirled in clouds and eddies through the streets and alleyways of the city, depositing a gray layer of sand upon everything in sight. Tables, chairs and beds were covered with it, and the grit of it touched our teeth.

I turned to that pretty American girl at my side. Her eyes were shining as she reviewed her Chinese school with pride.

"Dear, your hair was a lovely mop in America, wavey and shiny. It is not so in this dry wind-blown sandy land. The cost of



this work has been much to you in many ways." She gave me a smile, and pointed to her girls; "They are worth any price. If old China throws dust at me, and straightens the waves in my hair, I laugh in her face and throw back at her my regiment of fine christian girls, my pride, my glory."

"How do you keep warm in winter?" I asked, hardly able to keep back the tears. I had been looking at the pitifully inadequate means of heating the rooms of the old building.

"Oh I don't. I just put on two sweaters, and fold my arms tight about me and run around to keep up the circulation."

There are martyrs and martyrs in the service of Christ yet," I said.

After her long hours in the school-room this hard pressed girl principal must take her recreation hours for industrial work. A dozen girls with-cross stitch patterns in all stages of incompleteness helplessly crowded about her. With the love and patience of a winged angel she spent that precious hour in showing them where to place the colors, and in explaining for the twentieth time that peacocks do not look well upon luncheon sets, upside down. That school needs an assistant principal to back up that brave girl.

## Taiku City.

Although for centuries before there had been a city on the present site of Taiku it was not until 1800 that the name Taiku was given. The name was written in Chinese as 大丘, a free translation of which might be "the great Confucius," for the second character is one of the names of Confucius. But this name was given when Buddhism was in its supremacy. About 270 years ago the Confucians came into power and objected to the name. Just as the Jews of old would never profane the name Jehovah by allowing it to pass their lips so the Confucianists were forbidden the use of this sacred name. Therefore at this time the Chinese character was changed to its present form 邱. It is still the 연덕구주 but it has lost all reference to Confucius.

Taiku occupies the center of a plain that forms the juncture of four great valleys. In times gone by Kyung Ju, sixty miles to the east, was the capital of the Scylla kingdom and Kim Chun, forty miles to the north was the grain market, but for centuries Taiku has been the military center of southern Korea. In more recent times, since it was made the provincial capital, Taiku has become of political as well as military importance and at the present time commercial interests are gathering in Taiku to such an extent that it has become

the shipping point for all this southwestern territory.

Taiku is a thriving town of sixty thousand inhabitants, fifteen thousand of whom are Japanese. There are four hundred and thirty Chinese and fifty Occidentals. The city boasts of nine thousand merchants, while over seven thousand are reported as agriculturalists, twenty-six hundred as officials, eighteen hundred as occupied in industrial enterprises and forty-four hundred are in business of miscellaneous character.

There are eleven government schools in Taiku, six for Japanese and five for Koreans. The schools for Japanese include one middle school for boys, one middle school for girls and four common schools. Of the schools for Koreans, one is a higher common school for boys, one an agricultural school for boys, and three are common schools. Besides these there are a large number of private schools for Koreans, which include our two mission academies, one for boys and one for girls, two lower schools run by the city churches and the lower school conducted by the French Catholics. There are four large 원학, or unrecognized schools, three for boys and one for girls. There are seventeen kindergartens only two of which are conducted according to

modern kindergarten methods, the others being merely places where little children get a start in their letters after the old Korean plan. There are twenty-nine hundred Japanese and sixty-five hundred Korean school children. Practically all the Japanese and a little less than half of the Korean children of school age

are in school. There is a city library with four thousand volumes reported but these are largely filed papers and magazines, and the few books are of so little practical value that the library is of little use to the general public.

A religious census of Taiku may be tabulated as follows:

|               |      | Place of worship | Pastors, Priests | Adherants | Total |
|---------------|------|------------------|------------------|-----------|-------|
| 1. Buddhists  | Jap. | 7                | 7                | 4100      |       |
|               | Kor. | 2                | 6                | 5100      | 9200  |
| 2. Christians | Jap. | 3                | 3                | 140       |       |
|               | Kor. | 6                | 9                | 2900      | 3040  |
| 3. Shintoists | Jap. | 4                | 10               | 1800      |       |
|               | Kor. | —                | —                | 250       | 2050  |
| 5. Catholics  | Kor. | 1                | 3                | 2000      | 2000  |
| 5. Chundokyo  | Kor. | 1                | 1                | 300       | 300   |
| 6. Pochunkyo  | Kor. |                  |                  |           |       |
| (Humjikeedo)  | Kor. | 1                | 2                | 40        | 40    |

There are three sacred Confucian meeting places, and I am told that all upper and middle class people consider themselves Confucianists. Confucianism is not considered a religion even by those who are its most ardent followers. Ancestor worship is observed quite generally, and spirit worship is resorted to more or less by the ignorant though there is no organized effort to promulgate it.

Taiku has an especially fine water supply. A little stream back in the hills supplies the water which is directed through a modern filter system, giving pure drinking water in sufficient quantities for all. The plan for a sewerage system has been carried out only in part. The postal service and the telephone and telegraph service are up-to-date and quite efficient. The railway service is the best in the Orient. The penitentiary is one of the largest in the country and is well conducted. Electricity is supplied at twelve and a half cents gold a kilowatt, and taxi service is available though as yet not very popular. There are no European style hotels but Japanese hotels and Chinese restaurants are numerous.

There are but few large factories,—most of the manufacturing being done in small one—

man establishments. The government-controlled tobacco factory is the largest plant in town and the second largest tobacco factory in Korea. The new modern style buildings, where two thousand workers will be employed are just being completed. The silk spinning mills number three and employ over a thousand young girls bonded to them for a term of years. The match factory and the glass factory are also worthy of mention. There is a large foundry for making Korean cooking kettles and a whole district of the city is given over to the casting and turning of brass wear. In the summer time all of Korean Taiku turns its hand to the making of fans.

Taiku is famous for five things: 1. *The Taiku Medicine Market*. This is not continuous but takes place twice a year, late in the fall and late in the spring. At these times people come from all over Korea and many Japanese come to buy for the trade in Japan. German agents also come every year and buy large quantities of these Oriental herbs to ship to Germany. 2. *Taiku Fans* are widely used throughout Korea and Japan. They are called "Taiku" fans and large quantities of various styles are made. 3. *Taiku Apples* are famous



in the best markets of the Orient. They are a big red variety that bring the fanciest prices everywhere. 4. *Taiku Brass Wear* famous among the Koreans themselves, is not known elsewhere because nothing much in the line of curios is made. 5. Last of all tourists are always interested to know that Taiku has the largest *Public Market* in Korea, to which every five days the farmers come to trade their products for things they need.

You may still find much of old Korea in many corners of Taiku,—in the market, in the little back crooked streets, and under the vast areas of brown thatched roofs, many things are just as they were twenty or thirty years ago. Nevertheless every department of life is permeated by the spirit of change from the old laxed life to the bustle and stir of modern business activity. The young men are all alert, absorbing everything that comes their way. Socialism, materialism, as well as christianity are all pouring in upon them under the name of western civilization. The flood of western ideas brought in by Japanese literature and by the Japanese themselves has

no doubt been responsible for the great material change. Perhaps christian missions may rightly be said to have helped a little in awakening a thirst for knowledge in the hearts and minds of the people. The greatest need is for an awakening to things moral and spiritual and christian missions have been practically alone in their efforts to this end. With the tri-fold demand for cleanliness of body, mind and spirit, there has been established a christian community of over three thousand. Aside from the young men of the church, inquiry reveals that the young men of the city deny any religious faith and have, as their principal pastime, wine and women. What impact this christian community may have on the city as the process of change goes on, it is hard to estimate, and we can only pray that, as the whirlwinds of "isms" rage about the heads of our young men, in the midst of the clamour, they may hear the still small voice in their heart of hearts and find in the Lord Jesus the solution for the many problems that modern life presents to them.

## The Conference on American Schools in the Orient.

D. L. SOLTAU.

A Conference of principals of American schools in the Orient was held at the Shanghai American school on December 27-29 of last year. Ten of the American schools in China and Japan were represented by the following:

Rev. and Mrs. G. H. Tench from the Canadian Academy, Kobe.

Mr. and Mrs. D. L. Soltau from the Pyongyang Foreign School, Pyengyang (also representing the Seoul Foreign School).

Mr. M. S. Tuttle, from the Peking American School.

Mrs. L. W. Menzi from the North China Boarding School, Tungchow.

Miss Mary Beard from the North China Boarding School, Tungchow.

Miss Mary Smith from the Tientsin American School.

Mr. R. J. Evans from the Tientsin American School. Mabel M. Culter from the Miss Nanking Foreign School.

Mr. P. L. Gillett from the Nanking Foreign School.

Mr. A. H. Stone from the Kuling School. Miss Dearborn from the Private Day and Boarding School, Shanghai.

Mr. and Mrs. W. W. Bartlett from the Shanghai American School.

Various members of the staff of the Shanghai American School also attended the sessions.

The Conference was saddened by the untimely death of Dr. Walter E. Hoffsommer,

Principal of the American School in Japan at Tokyo, who was asphyxiated in his room at Peking, while on his way to the conference. Dr. Hoffsommer was the leading education-  
alist of foreign children in the Orient, and the man to whom all had been looking for counsel and guidance. His experience and advice was keenly missed, as he had been for many years in Japan and was intimately acquainted with the problems of educating American children there.

A resolution was adopted by the conference highly appreciative of the noble christian character and sacrificial life work of Dr. Hoffsommer and expressing loving sympathy with Mrs. Hoffsommer and her children, with the Directors and Faculty of the American School in Japan and with the American Community in Tokyo.

Mr. A. H. Stone was elected Chairman of the conference, and Mr. L. W. Menzi was elected Secretary. Different phases of school life and school problems as they occur in the Orient were discussed, and many helpful ideas and suggestions were received by those present. During the Conference the following topics were discussed :

Securing teachers from America—salaries and allowances, led by Mr. Bartlett.

School records—educational, physical, etc., led by Miss Culter.

Standardization of curricula, text-books, etc., led by Mr. Stone.

Changes in curriculum due to location in the Orient, led by Miss Beard and Miss Taylor.

Co-operative solicitation of funds in America, led by Mr. Menzi.

Dining-room and home problems, led by Mrs. Soltau.

School accounting and fees, led by Mr. Howes.

Purchasing of supplies, etc.

Problem of Eurasian children.

Musical instruction.

This was the first time that any general gathering of school representatives had been

attempted and it was interesting to note that in spite of the differing location, size of school and other factors, the problems of the schools in the main were the same, and the same general solution applied to all.

On the afternoon of Thursday the 28th, the delegates visited the new plants of the Shanghai American School, now in process of erection, costing \$500,000. In the evening, they were entertained at dinner by Mr. and Mrs. Bartlett, Principal of the Shanghai American School, following which films showing the work of the Tokyo and Shanghai schools were exhibited. During the course of the conference, a demonstration was also made of the Binet intelligence tests, which are in use in some of the schools.

It was the unanimous opinion of the delegates that some form of permanent organization should be effected and a committee was therefore appointed to draw up plans. The report of this committee recommended that an association be formed to be known as "The Association of Schools for American Children in the Orient." Membership in this association to be open to all American schools in the Orient upon application and payment of dues. Schools having an enrollment of less than twenty five to be entitled to one delegate and those having an enrollment of twenty-five or more, being entitled to send two delegates to the meetings of the association. The proposed constitution is now being sent to the schools represented at the conference for ratification. As now drafted, it states that the purpose of the association is "to provide a means of uniting all schools for American children in the Orient upon a common educational program; to provide for the interchange of information and experience between schools; to standardize, in so far as possible, curricula and methods; to assist in bringing these schools to the highest practicable point of development; and to secure and maintain the active co-operation of Governmental and private educational interests in the United States."



It is proposed to accomplish these ends through certain committees—Business, Curriculum and Finance.—The Business Committee, through the association's secretary, will open a clearing house for information, prospective teachers, vacancies in school staffs, etc. The Curriculum Committee will study the curricula of the various schools and in the light of the discussions at the conference will prepare a detailed curriculum which will be recommended to be adopted by all schools. They will also prepare an outline to be furnished parents in isolated localities, so that they may be enabled to prepare their children to enter any of the schools in the association. The Finance Committee will make a study of the financial problems of each school and the general problem of securing financial aid from Mission Boards, the local communities and from public and private sources in the United States and the Orient. The Finance Committee has also been instructed to make a careful survey of all the American schools in the Orient, and to bring in recommendations at the next meeting of the association, or before that time if possible, as to ways and means by which the work of the schools may be co-ordinated and strengthened, a uniform financial policy adopted and useless competition eliminated.

It is the hope of those present at the conference that ultimately it may be possible to maintain at least one office in the United States, through which teachers may be secured for all the schools, and through which appeals for funds may be made to government and private interests. Preliminary steps looking toward the setting up of this office have already been taken, utilizing existing agencies in America. It was the unanimous sentiment of the delegates that the high christian tone and standing of the schools must be maintained without impairment, and that anything tending in the slightest, to undermine that tone should not be tolerated.

From the foregoing, it will be seen that the association will wield a large influence, even

though it will of necessity be only an advisory body. It was realized by all, that financial aid from the government, or any private sources, could only be secured, to any large degree, if and when, the schools themselves are all united upon the program they wish to carry through; and that until a definite educational and financial policy was adopted by all, it would be extremely difficult for any schools but those in centers such as Shanghai, Peking and Tokyo, to realize their aim and to develop as they should.

The first meeting of the association is to be held in Peking at the time of the spring vacation in 1924. This will give all schools who desire to join an opportunity to be represented there and will provide sufficient time for the committees to do their work, some of which will take at least a year to accomplish.

The following slate of officers was elected:  
President.—Mr. Julean Arnold, Commercial Attache, U. S. Embassy.

Vice-President.—Rev. G. H. Tench, Principal, Canadian Academy, Kobe.

Secretary-Treasurer.—Mr. W. W. Bartlett Prin. Shanghai American School.

Business Committee.—Messrs. Bartlett, Stone, Gillett.

Curriculum Committee.—Mr. Tuttle, Chm. Miss Beard, Miss Moore, Miss Taylor Miss Culter, Mr. Soltau and Prin. Tokyo School.

Finance Committee.—Mr. Arnold, Chm., Mr. C. L. Boynton, Mr. Graybill, Mr. Soltau. Mr. E. W. Frazer.

For the schools in Korea, this association offers a definite link with the other schools in the Orient, a means by which all may unite their efforts towards higher school standards, uniform curricula, more equitable distribution of the cost of education, elimination of competition and unnecessary overhead charges.

During the coming spring vacation a conference of representatives from all American schools in Korea is contemplated, at which time, some if not all of the points covered by the Shanghai conference will be taken up and an attempt will be made to solve our local problems.

## Announcement.

Miss Christine I. Tinling, representing the W. C. T. U. of U. S. A. has permission to give three months' time to Korea from May 1st. 1923. She has been three years in China and was in Korea for a brief period last year at which time her work was very much appreciated. She is very interesting speaker and was much appreciated by the Koreans.

Her methods are educative and her preference is to spend about two weeks in one center, speaking particularly before young people in schools, Bible institutes, theological seminaries, young peoples' societies, but also before church congregations and in Bible classes.

According to the action of the Federal Council her itinerary while in Korea was to be arranged by the Social Service Committee. The committee suggests the following plan. On the supposition that Miss Tinling comes

from Peking, that she spend the first few days of May in Syenchun; then Kyungkui province from the second week in May, and Pyengyang from the second week in June; to go from there to Chairyung, via Haiju to Sorai for a period of rest during July, and to Wonsan in August, including a visit to Hamheung if desired; to Chulla Do in September, and to Kyungsang Do in October. In the southern provinces she could go to Chunju, and Taiku and Chinju or elsewhere if preferred.

It is requested that correspondence in regard to Miss Tinling's visit be addressed to Miss Hortense Tinsley, Seoul, who is secretary of the Social Service Committee. It is hoped that the different station centers will avail themselves of the opportunity to get the help of such an experienced worker in a world cause that needs to be agitated in Korea.

HARRY A. RHODES,  
Chm. Com. Social Service.

## Notes and Personals.

### Births.

To Rev. and Mrs. J. L. Gerdine of Songdo, on Feb. 13th a son, Park Lambuth.

To Rev. and Mrs. H. T. Owens of Seoul, on March 3rd a son, Sumner.

To Rev. and Mrs. J. F. Preston of Soonchun, on March 16th a son, Rhey.

To Rev. and Mrs. J. McL. Rogers of Soonchun, on March 16th a daughter, Mary.

To Rev. and Mrs. William Linton of Kunsan, on April 1st a son, William.

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Our readers are requested to note that Mr. Sanborn has opened a new hotel in Kobe. An advertisement appears in this issue.

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The Editor of the KOREA MISSION FIELD will be glad to receive from those who have finished with the January issue of the KOREA MISSION FIELD for 1923 any copy they may have to spare.

### Left on Furlough.

Miss Bertha Tucker of the Southern Methodist Mission, Seoul.

Dr. and Mrs. F. M. Stites and family are leaving Seoul April 14th for the States.

Rev. and Mrs. A. H. Barker are leaving Kobe April 22nd for Canada.

Miss Mary Thomas is leaving Kobe, April 22nd for the States.

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By special arrangement with The American Express Co. Inc., for the convenience of the members of our Mission traveling on furlough, I have been supplied with a stock of American Express Travelers Cheques. These cheques are accepted by hotels, banks, merchants, etc., and without doubt this is the best way to carry your money. In using these cheques you do not have to depend upon banks and banking hours. While I secured these cheques for the use of the members of our Mission, should you care to avail yourself of this convenience I will gladly supply you. Special rates.

JOHN F. GENSO, Treasurer,  
Presby. Mission North, Seoul.

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## English Books

The Christian Literature Society of Korea has made an arrangement with the Kyo Bun Kwan, Tokyo, for a small supply of the latest American and English books to be sent monthly. These books will be on view in our Sales Department and book-lovers are cordially invited to call and inspect them. We shall be pleased to order any book you require.

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